الراحة

COMFORT

The Prophet ﷺ said:

□يا بلال، أقم الصلاة، أرحنا بها.

“O Bilāl! Establish the Ṣalāh, bring us comfort with it.”

Written by:
Aḥmad Māni’ as-Sa’dūn

رحمه الله

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بسم الله الرحمن الرحيم

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Introduction of
Sheikh ‘Abdullāh ibn ‘Abdur-Raḥmān Āl Sa’d

In the Name of Allāh, ar-Raḥmān ar-Raḥīm.

All praise is due to Allāh. We praise Him and seek His assistance. Whoever Allāh guides cannot be misguided, and whoever He leads astray cannot be guided. I bear witness that there is no deity worthy of worship except Allāh alone without any partners and that Muḥammad is His servant and Messenger.

To proceed: I surveyed what our brother Sheikh Aḥmad ibn Māni’ as-Sa’dūn – may Allāh give him success – wrote in his short work entitled **“Comfort”** and I found it to be very beneficial in terms of its messages and valuable in terms of its structure. He has done an excellent job in achieving what he set out to do.

First and foremost, what a beautiful title for this work which points to the very heart of the matter, for what joy there is for those who find their comfort in the prayer, their heart set at peace in the rukū’ and sujūd, and their peace and rest in the prayer’s standing and sitting.

Clearly, this title calls anyone who sees it to make his prayer like that and to make his performance of the prayer align with that standard.

What an excellent choice of title that is.

The author goes on to mention many matters related to the prayer, its legal rulings, the supplications it contains, and explanations of each part. This is all done in a very easy-to-understand manner. It is not difficult for the beginner, and it serves as a reminder for the expert.

May Allāh reward the author, bless him, and make him a source of benefit for Islām and the Muslims.

Dictated by ʻAbdullāh ibn ʻAbdur-Raḥmān Āl Saʼd on the 8th of Jumādā al-Awwal in the year 1442 after the Hijrah of the Prophet – may the best ṣalāh, salām and salutations be on him.

Introduction

All praise is due to Allāh. He protects those who fear Him. He saves those who obey Him. He pleases those who go to Him. He suffices those who rely on Him. He gives to those who ask Him. He rewards those who thank Him. I bear witness that there is no deity worthy of worship except Allāh alone with no partners, and I bear witness that Muḥammad is His servant and Messenger. May Allāh bestow His peace and abundant blessings on him, his family, his companions, and those who follow his path until the Day of Recompense.

To proceed:

Prayer is one of the most important acts of worship. Every Muslim must contemplate and internalize its meanings and learn its legal rulings, both theoretically and practically. That is because of its tremendous value and its high place in Islām.

At its heart, the prayer is submission, humility and reverence towards Allāh. It can be described as "Statements of the Tongue" which involves exalting Allāh with His Names and Attributes and by mentioning Him with magnification, deification, exaltation and praise, "Belief in the Heart" which involves having one's heart present and feeling it humbled before Allāh, and "Actions of the Limbs" which involves

standing, bowing, prostrating, bowing the head, lowering one's gaze, and so on, all of which is done out of reverence before the Almighty Lord.

The prayer is an act of worship which must be performed according to the way it was legislated, as follows from the Messenger's statement ﷺ,

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.»

"Pray as you have seen me pray."[1] Each Muslim must learn everything connected to the legal rulings of the prayer so that he can perform this act of worship in the correct way. But even this is not enough. No, he should reflect on and internalize the great meanings of the prayer.

From all of this, you can see the importance of this booklet dedicated to familiarizing the reader with the prayer, its position and effect in the life of a Muslim, and how to perform the prayer in a correct and complete way as Allāh's Messenger ﷺ taught us to do.

One of the central features of the prayer is that the Muslim should feel a sense of reverence and humility towards his Lord, which is a tremendous aid in connecting to Him, conversing with Him, and feeling a sense of nearness and

[1] Al-Bukhārī [631].

closeness and longing for Him. This follows from Allāh's statement:

﴿كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب﴾

"No, do not obey him. Rather, prostrate and draw near." [2]

The result will be that his reverence and humility towards Allāh will increase, as found in Allāh's statement:

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾

"They fall on their faces, weeping, and the Qur'ān increases them in humility." [3]

In this way, one's īmān is increased during the prayer and its effects are seen in what drives him and how he conducts himself. So he finds his eagerness to do good deeds increased, and he finds his self-control and resistance against committing or even approaching sins strengthened. In this way, he actualizes Allāh's statement:

﴿وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾

"... and establish the prayer. The prayer certainly stops one from immorality and wrongdoing." [4]

---

[2] Sūrah al-'Alaq, al-Āyah 19.
[3] Sūrah al-Isrā', al-Āyah 109.
[4] Sūrah al-'Ankabūt, al-Āyah 45.

So, due to the great importance of this topic and after seeking Allāh's aid, I have taken the efforts to begin writing this booklet. I do not claim to be the final authority on this subject or the first to write on it. On the contrary, I ask Allāh the Magnificent to forgive me and pardon me for any shortcomings, and if this book contains any good, I ask Allāh to grant it acceptance among the people and to make it a source of benefit for them. If not, then I ask Allāh for forgiveness and I repent to Him.

I ask Allāh the Magnificent for a righteous intention and to forgive me for my mistakes and shortcomings. May Allāh confer His peace and blessings on His servant and Messenger, Muḥammad, as well as on his family, companions, and those who travel on his path and follow his guidance until the Day of Recompense.

Our final supplication is: All praise is due to Allāh, Lord of all creation.

Written by:

One in need of Allāh, Aḥmad Māni' as-Sa'dūn.

Defining Prayer

Linguistically, the word *aṣ-ṣalāh* – "prayer" – means, "supplication". This is shown by Allāh's statement:

﴿وَصَلِّ عَلَيۡهِمۡۖ إِنَّ صَلَوٰتَكَ سَكَنٞ لَّهُمۡ﴾

"And make *ṣalāh* for them. Your *ṣalāh* is certainly a comfort for them" [5] Meaning: supplicate for them.

As for its meaning within the *sharī'ah*, that is: worshiping Allāh with a particular set of words and actions that begin with saying "*Allāhu Akbar*" and end with saying "*As-Salām 'alaikum*."

Prayer was legislated for every nation. Allāh said:

﴿يَٰمَرۡيَمُ ٱقۡنُتِي لِرَبِّكِ وَٱسۡجُدِي وَٱرۡكَعِي مَعَ ٱلرَّٰكِعِينَ﴾

"O Maryam, pray devotedly to your Lord, prostrate and bow along with those who bow." [6]

That is because of its importance and because it is a connection between a person and his Lord عَزَّوَجَلَّ.

[5] Sūrah at-Tawbah, al-Āyah 103.
[6] Sūrah Āl 'Imrān, al-Āyah 43.

Allāh mandated the prayer on His Messenger Muḥammad ﷺ on the night of *al-Isrā' wal-Mi'rāj* without the use of any intermediary to convey this command.

Fifty prayers were mandated within one cycle of the day and night, and then this amount was lightened down to five prayers whose rewards are equal to fifty. Anas رضي الله عنه narrated,

«فُرِضَتْ عَلَىٰ النَّبِيِّ صَلَّىٰاللَّهُعَلَيْهِوَسَلَّمَ لَيْلَةَ أُسْرِيَ بِهِ الصَّلَوَاتُ خَمْسِينَ، ثُمَّ نُقِصَتْ حَتَّىٰ جُعِلَتْ خَمْسًا، ثُمَّ نُودِيَ يَا مُحَمَّدُ إِنَّهُ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ، وَإِنَّ لَكَ بِهَذِهِ الْخَمْسِ خَمْسِينَ.»

"On the night when he was taken on the Night Journey, fifty prayer were mandated for the Prophet ﷺ. Then, the amount was decreased until it became five. Then there was a voice, 'O Muḥammad, My decree does not change. For these five you will have the reward of fifty.'" [7]

So the mandatory prayers within one cycle of the day and night are five. This is something that everyone must know about the religion, as it has been narrated that Ṭalḥah ibn 'Ubaydullāh رضي الله عنه said, **"A man from Najd came to Allāh's Messenger ﷺ with disheveled hair. One could hear the sound of his voice but could not understand what he**

[7] At-Tirmidhī [213].

was saying until he came closer. Then he heard that he was asking about Islām, so Allāh's Messenger ﷺ said,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ.»

'Five prayers within one cycle of the day and night.' **He said, "Is there anything I need to do besides that?' to which the Prophet ﷺ said,**

«لَا إِلَّا أَنْ تَطَوَّعَ...»

'No, unless you do voluntary prayers ...'" until the end of the ḥadīth. [8]

[8] Al-Bukhārī [46].

Virtue of the Prayer

◯ The prayer is the second of the pillars of Islām after the pillar of the profession of faith. On the authority of Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

«بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمَ رَمَضَانَ.»

“Islām is built on five: professing that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establishing the prayer, giving the Zakāh, Ḥajj, and fasting Ramaḍān.” [9]

◯ The prayer is the most beloved of deeds to Allāh. On the authority of ‘Abdullāh ibn Mas’ūd رَضِيَ اللَّهُ عَنْهُ, who said: I asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which deed is most beloved to Allāh and he said,

«الصَّلَاةُ عَلَىٰ وَقْتِهَا.»

“The prayer performed in its proper time.” I then asked, “Then what?” to which he said,

[9] Al-Bukhārī [8] and Muslim [16].

«ثُمَّ بِرُّ الْوَالِدَيْنِ.»

"Then good behavior towards one's parents." I then asked, "Then what?" to which he said,

«الْجِهَادُ فِي سَبِيلِ اللهِ.»

"Jihād for the sake of Allāh." Ibn Mas'ūd said, "He told me about these, and if I had asked him for more, he would have told me more." [10]

◯ The prayer wipes away sins and does away with bad deeds. On the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ that he heard Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying,

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ خَمْسًا مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ؟» قَالُوا: لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا. قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللهُ بِهِ الْخَطَايَا.»

"What do you think if one of you had a river right outside his door which he would wash himself with five times every day? Do you think any dirt would be left on him?" The Companions said, "No dirt would be left on him at all." He said,

[10] Al-Bukhārī [5970].

"That is like the five daily prayers; with them, Allāh wipes away sins." [11]

On the authority of 'Abdullāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا, who said: I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say,

«إِنَّ الْعَبْدَ إِذَا قَامَ يُصَلِّي أُتِيَ بِذُنُوبِهِ فَوُضِعَتْ عَلَىٰ رَأْسِهِ أَوْ عَاتِقِهِ، فَكُلَّمَا رَكَعَ أَوْ سَجَدَ تَسَاقَطَتْ عَنْهُ.»

"When the worshiper stands to pray, his sins follow him and they are placed on his head or his neck. So every time he bows or prostrates, they fall off him." [12]

On the authority of 'Ubādah ibn aṣ-Ṣāmit رَضِيَ اللَّهُ عَنْهُ, who said: I heard the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say,

«مَنْ جَاءَ بِالصَّلَوَاتِ الْخَمْسِ قَدْ أَكْمَلَهُنَّ لَمْ يَنْقُصْ مِنْ حَقِّهِنَّ شَيْئًا كَانَ لَهُ عِنْدَ اللهِ عَهْدًا أَنْ لَا يُعَذِّبُهُ.»

"Whoever comes with his five daily prayers, having performed them completely without falling short in any of aspect of them, will have a covenant from Allāh that Allāh will not punish him."[13]

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[11] Al-Bukhārī [528] and Muslim [667].
[12] Ibn Ḥibbān [1743].
[13] Ibn Ḥibbān [1731].

◯ The prayer is the first thing which people will be taken to account for on the Day of Resurrection. On the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, who said: I heard Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say,

«أَوَّلُ شَيْءٍ يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ الْمَكْتُوبَةُ، فَإِنْ أَتَمَّهَا وَإِلَّا زِيدَ فِيهَا مِنْ تَطَوُّعِهِ، ثُمَّ يُفْعَلُ بِسَائِرِ الْأَعْمَالِ الْمَفْرُوضَةِ كَذَلِكَ.»

"The first thing which a slave will be taken to account for on the Day of Resurrection will be his obligatory prayers. If he did them well, that is good. Otherwise, they will be made up for with his optional prayers. Then the same course of action will be done with the rest the obligatory deeds." [14]

◯ The prayer is a significant factor towards entering Jannah. On the authority of 'Ubādah ibn aṣ-Ṣāmit رَضِيَ اللَّهُ عَنْهُ, who said: I heard the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say,

«خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللهُ عَزَّ وَجَلَّ عَلَى الْعِبَادِ، فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللهِ عَهْدٌ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ.»

"Allāh has decreed five prayers on the slaves. Whoever comes with them, not falling short in them out of negligence, then he

[14] Aḥmad [7902].

will have a covenant with Allāh that Allāh will enter him into Jannah. But whoever does not come with them, then he will not have a covenant with Allāh. If Allāh wishes, He will punish him, and if He wishes, He will enter him into Jannah." [15]

[15] Abū Dāwūd [1420] and an-Nasā'ī in his Sunan aṣ-Ṣughrā [461].

The Legal Rulings of the Prayer

The prayer is one of the pillars of Islām, and it is an obligation for every sane, mature Muslim, male and female alike. Children should be told to pray at age seven in order for them to become used to it before they reach age ten. That shows the importance of the prayer and its high status in Islām and that it is the single most important act of physical worship. Allāh's Messenger ﷺ said,

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.»

"Command your children to pray when they are seven years old, and hit them on account of it when they are ten years old [16], and also separate the bedding by genders at that age." [17]

Why did the Wise Legislator command us to tell seven year-old children to pray and that they should be hit when they reach ten years of age if they do not pray, despite the fact that they are not yet legally responsible in Islām? This is part of Allāh's great kindness to His servants, for He commanded the

[16] This hitting is done for discipline purposes, not as punishment, for it is not permissible to hit them in a violent manner.

[17] Abū Dāwūd [495] and others.

child's caretaker to help the child become accustomed to praying and well-practiced in it. The child is not legally responsible for it yet, as reaching puberty is a prerequisite for being legally responsible. On the authority of 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ: عَنْ الصَّبِيِّ حَتَّىٰ يَحْتَلِمَ، وَعَنِ النَّائِمِ حَتَّىٰ يَسْتَيْقِظَ، وَعَنِ الْمَعْتُوهِ حَتَّىٰ يُفِيقَ.»

"The pen has been lifted for three: a child until he reaches puberty, a sleeping person until he wakes, and an insane person until he recovers." [18]

[18] Aḥmad [24703].

The High Status of the Prayer

What a wonderful connection there is between a servant and his Lord during the prayer, for the more care that a servant gives to the prayer the more it draws him closer to his Lord, and every time that he gives his full share of attention, concern and importance to the prayer he will find its sweetness and blessing in his soul and on his circumstances and throughout his entire life. That is because this amazing act of worship is the link between a servant and his Lord.

Every person should make an effort to consciously observe the meaning of every single word of the prayer and he should try to grasp all of the secrets and wisdoms of the messages within the prayer. It is in this way that a person will realize goodness and benefit, and this goodness and benefit will be proportionate to how much presence of heart he gave and how much he observed the meanings. Likewise, that goodness and benefit will decrease in proportion to how much attention and presence of heart he neglected and squandered.

It is this prayer in which we find joy in drawing closer to Allāh and in which we present our worries before Him and seek safety in Him and lay bare what is in our souls and ask for our needs. There is no time that a servant is closer to his Master than when he is prostrating. How could it be otherwise when

that is the time that Allāh is looking at you and has turned to you and you have turned yourself to Him?

Consider when you are praying before Allāh عَزَّوَجَلَّ and it is as if you can feel Allāh's presence and care. Reflect on how you interact with Allāh عَزَّوَجَلَّ during your prayer and it is as if He will give you everything that you want. And that is the case; He will give you everything that you want when you truly feel this prayer, when you are humbly reverent and acting sincerely for Allāh عَزَّوَجَلَّ, in full ritual purity and cleansed of any filth, fully present in your heart and presenting your full self, completely engaged in this private conversation and sincerely pleading to Him. When you do this, you will find that it brings blessings and joy the likes of which no one else achieves.

Being mindful of the meanings isn't exclusive only to the statements of the prayer. Rather, a person should also be mindful of the amazing meanings of the actions of the prayer as well. Sheikh Ibn 'Uthaymīn رحمه الله said: "One factor to prevent the mind from wandering is for a person to follow along with what he is saying or doing and to reflect on the tremendous meanings that these sayings and actions were put in place to convey. Take the rukū', for example. The rukū' was legislated for a person to magnify his Lord in both his actions and statements. That is why the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said,

«أَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ.»

"As for the rukū', magnify your Lord in it." Bowing before Allāh عَزَّوَجَلَّ is magnifying Him with one's action, and saying,

سُبْحَانَ رَبِّيَ الْعَظِيمِ

"Exalted is the Magnificent Lord," is magnifying Him with one's statement. Then what remains is for the person to magnify his Lord in his heart, and that can only happen by having presence of heart. So the rukū' involves magnification with one's statements, actions, and heart." [19]

And Ibn Rajab رحمه الله said: "When a person humbles himself to his Lord in rukū' and sujūd and describes his Lord with traits of might, power, grandeur and loftiness, then it is as if he is saying, 'humility and lowliness is how I am, while loftiness, grandeur and greatness is how You are.' That is why it has been legislated for a person to say during the rukū',

سُبْحَانَ رَبِّيَ الْعَظِيمِ

'Exalted is the Magnificent Lord,' and during the sujood:

سُبْحَانَ رَبِّيَ الأَعْلَىٰ

'Exalted is the Lord Most High,' And sometimes during rukū' and sujūd the Prophet صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ would say:

[19] Fatāwā Nūr 'alā ad-Darb 8/2 according to the numbering of ash-Shāmilah.

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

'Exalted is the Possessor of might, dominion, greatness and magnificence.'" [20]

The Prophet ﷺ said,

«يَا بِلَالُ، أَقِمِ الصَّلَاةَ، أَرِحْنَا بِهَا.»

"O Bilāl, make the call to prayer, give us comfort through it." [21] And the meaning of "give us comfort through it" - i.e. through the prayer – is: in performing it, we seek a rest from our hearts being distracted. And you could say that making one's heart become preoccupied with the prayer is a rest for it, for then all other worldly matters become secondary to that and it finds comfort in the prayer due to the private correspondence with Allāh عَزَّوَجَلَّ that the prayer contains. That is why the Prophet ﷺ said,

«وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.»

"Real pleasure for me can be found in the prayer." [22]

- Why, O servant of Allāh, do we miss out on the joy of connecting with Allāh in the prayer?

[20] Majmū' ar-Rasā'il Ibn Rajab 1/305 with some abridgement.
[21] Abū Dāwūd [4985].
[22] 'Awn al-Ma'būd along with Ibn al-Qayyim's commentary (13/225).

- Does a person find joy in his prayer?
- If he were to actually stand before Allāh عَزَّوَجَلَّ raising up his hands in surrender to Allāh عَزَّوَجَلَّ, what would happen?
- If, when he recites Sūrah al-Fātiḥah and feels at that moment that he is conversing with his Lord and that his Lord عَزَّوَجَلَّ is responding to him, what would happen?
- If when he goes into rukū' he were to think, "I am bowing to Allāh عَزَّوَجَلَّ purely out of humility and brokenness," what would happen?
- If when he drops into sujūd to the Lord of the heavens and the earth he were to recognize and visualize that that is the closest to his Creator that he can get, what would happen?
- If when he sits humbly before Allāh for the tashahhud and he begins to direct his greetings to Allāh عَزَّوَجَلَّ, he were to thank Allāh, for without Allāh's blessing, kindness and bounty to him he would not be sitting there – what would happen?

So we will explore these incredible ideas so that we might increase our presence of heart and recognize the great value of this prayer which brings about joy in both this life and the next.

The Opening Takbir

By saying,

اللهُ أَكْبَرُ

"Allāhu Akbar" (Allāh is the Greatest) one enters into the wonderful act of worship that is the prayer. It is as if one is preparing his soul, body and heart to converse with Allāh, for he stands before Allāh in a humble and submissive state, asking his Master to aid him. As one poet said:

Don't turn away as long as you are standing in prayer

And humble your heart in fear and reverence.

So this act of worship begins with a takbīr which is saying, "Allāhu Akbar" (Allāh is the Greatest.) This statement is something profound which rings out clearly without any ambiguity. The tyrants cower and the idols topple over before it. It is a declaration of Allāh's magnificence and greatness. For when a person says, "Allāhu Akbar", Allāh is greater to him than anything else.

So he stands humbly before Allāh with full reverence, humility and brokenness. You would see him neither moving nor looking from side to side, and it is as if he were alone in submission in front of his Lord and Master.

During his prayer, the praying person strives to keep his gaze focused on the place of prostration, for Allāh is in the direction that the person is facing. ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا reported that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw some dried spittle on a wall in the direction of the qiblah, so he scratched it off, turned to the people and said,

«إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلَا يَبْصُقْ قِبَلَ وَجْهِهِ، فَإِنَّ اللهَ قِبَلَ وَجْهِهِ إِذَا صَلَّىٰ.»

“When any of you prays, do not spit in front of you, for Allāh is in front of you while you are praying.” [23]

Some of the opening supplications of the prayer

1. اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّىٰ الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

“O Allāh, distance me from my sins just as you distanced the east from the west. O Allāh, cleanse me of my sins as a white garment is cleansed from filth. O Allāh, wash away my sins with water, snow and frost.” [24]

[23] Al-Bukhārī [406] and Muslim [547].
[24] Al-Bukhārī [744] and Muslim [598].

2. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَىٰ جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

"Exalted are You, O Allāh, and praise be to You. Blessed is Your Name, Exalted is Your Majesty, and there is no god worthy of worship besides You." [25]

3. One of the supplications of the night prayer is,

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيكَ.

"I have turned my face as a monotheist to the One Who originated the heavens and the earth, and I am not one

[25] Abū Dāwūd [776], at-Tirmidhī [243], and Muslim [399].

of the mushrikūn. My prayer, my rituals, my life and my death are for Allāh, Lord of all creation. He has no partner. That is what I have been commanded to do, and I am the first of those who submit. O Allāh, You are the Owner, there is no god besides You. You are my Lord, and I am Your servant. I have wronged myself and I admit my sin, so forgive me of all my sins; there is no one who forgives sins but You. And guide me to the best behavior; there is no one who guides to what is best but You. And divert me from the worst behavior; there is no one who diverts from what is worst but You. I am at Your service, and all good is in Your Hands while evil is not attributed to You. You made me and I shall return to You. Blessed and Exalted are You. I seek Your forgiveness and turn to You in repentance." [26]

4. Another one of the supplications of the night prayer is,

اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ. اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ.

"O Allāh, Lord of Jibrā'īl, Mikā'īl and Isrāfīl, Originator of the heavens and the earth, All-Knower of the unseen and

[26] Muslim [771].

seen. You judge between Your servants where they have differed; guide me to the truth in what they have differed over by Your permission. You guide whom You wish to the Straight Path." [27]

5. One of the supplications of the Tahajjud is,

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ ـ أَوْ ـ لَا إِلَهَ غَيْرُكَ.

"O Allāh, praise belongs to You; You are the Maintainer of the heavens, the earth and everyone in them. Praise belongs to You; ownership of the heavens, the earth and everyone in them belongs to You. Praise belongs to You; You are the Light of the heavens, the earth and everyone in them. Praise belongs to You; You are the Owner of the heavens, the earth and everyone in them. Praise belongs to You; You are real, Your promise is real, meeting with

[27] Muslim [770].

> You is real, Your Word is real, Jannah is real, the Hellfire is real, the Prophets are real, Muḥammad is real, and the Hour is real. O Allāh, I submit myself to You, I believe in You, I place my trust in You, I repent to You, with Your aid I fight, and to You I turn for judgement. So forgive me of what I have previously done and what I will do, what I have done privately and what I have done openly. You are the First and You are the Last. There is no deity worthy of worship but You." Or he said, "There is no deity worthy of worship besides You." [28]

So the praying person begins his prayer with these blessed supplications just as the Prophet ﷺ did. These opening supplications are purely praising Allāh and recognizing Him as completely free of anything unbefitting and acknowledging that He is far-removed from any flaws, free from any shortcomings, and praiseworthy in every way.

The praying person then moves to seeking Allāh's protection and refuge by saying,

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

"I seek Allāh's protection from the accursed Shayṭān." The meaning of "I seek protection" is: I seek refuge and protection in You, O Allāh, from the Shayṭān who is accursed, expelled, and far-removed from Your mercy that he would not harm me in

[28] Al-Bukhārī [1120].

my spiritual or worldly life. And once a person seeks Allāh's protection from the Shayṭān, he is distanced from him.

Then after these blessed opening supplications and seeking Allāh's protection from the accursed Shayṭān, the person begins to recite Sūrah al-Fātiḥah, and reciting is the most honorable type of remembrance in the prayer. Take a moment to reflect, O servant of Allāh, that at that moment you are standing in front of Allāh, beginning a private conversation with the Magnificent One, the Almighty, the Exalted, the King of kingdoms. Once you commence with this opening Sūrah, you pull back a curtain that was standing between you and the Master of all creation.

Reciting Sūrah al-Fātiḥah is an essential part of the prayer. The Prophet ﷺ said,

«لَا صَلَاةَ لِمَنْ لَا يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ.»

"There is no prayer for the person who does not recite the Opening of the Book." [29] He ﷺ also said,

«مَنْ صَلَّىٰ لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ.»

[29] Al-Bukhārī [706] and Muslim [394].

"If someone prays a prayer without reciting the Opening of the Qur'ān in it, then it is aborted," and he repeated this three times, meaning that it is incomplete. [30]

[30] Muslim [395].

Reciting Sūrah al-Fātiḥah

﴿بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ مَٰلِكِ يَوۡمِ ٱلدِّينِ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ﴾

"In the Name of Allāh, ar-Raḥmān ar-Raḥīm * All praise is due to Allāh, Lord of all creation * ar-Raḥmān ar-Raḥīm * Owner of the Day of Recompense * You alone We worship and You alone we ask for help * Guide us to the Straight Path * The path of those whom You have favored, not those who have earned anger nor the misguided ones."

﴿بِسۡمِ ٱللَّهِ﴾

"In the Name of Allāh" – meaning: I begin with every one of Allāh's Names which entail perfect attributes.

﴿ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ﴾

"Ar-Raḥmān ar-Raḥīm" – these are two of Allāh's gentle Names which show that He has tremendous and expansive mercy which covers everything. **"Ar-Raḥmān"** indicates a quality of mercy to the entire creation, and **"ar-Raḥīm"** indicates a special quality of mercy which is reserved for the

believers. And part of Allāh's mercy towards His believing servants is that He made part of the person's service to Him be privately conversing with Him with His Words.

﴿ٱلۡحَمۡدُ لِلَّهِ﴾

"All praise is due to Allāh" – this refers to praising Allāh for His perfect qualities and praising Him for every beautiful thing. He deserves full praise and gratitude in every way. And when a person says, **"All praise is due to Allāh"**, Allāh says, "My servant has praised Me."

﴿رَبِّ ٱلۡعَٰلَمِينَ﴾

"Lord of all creation" – this shows that it is He alone who creates, manages the creation and grants blessings. It also points to Allāh being completely free of need of anything else, as well as the fact that all of creation is dependent on Him in every way.

And when a person says,

﴿ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ﴾

"ar-Raḥmān ar-Raḥīm", Allāh says, "My servant has extoled me."

He then says,

﴿مَٰلِكِ يَوۡمِ ٱلدِّينِ﴾

"Owner of the Day of Recompense" – meaning: Master of the Day of Resurrection on which He will fully display His complete ownership, His justice and His judgement while also showing how incapable the human kings are. And when a person says, **"Owner of the Day of Recompense"**, Allāh says, "My servant has magnified Me," or in another narration, "My servant has entrusted things to Me."

He then says,

﴿إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ﴾

"You alone we worship and You alone we ask for help" – meaning: worshiping Allāh and seeking His help are means to everlasting joy, for the servant needs to ask Allāh's help for every act of worshiping Him. If Allāh were to not help him, he would not be able perform any of the commands or avoid any of the prohibitions despite wanting to do so. And when a person says, **"You alone we worship and You alone we ask for help,"** Allāh says, "This is between Me and My servant and My servant will have what he asked for."

The reason why worship is mentioned before seeking Allāh's aid is because worship includes good deeds done sincerely for Allāh's sake and beneficial knowledge which would help one to know Allāh.

He then says,

﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ﴾

"Guide us to the Straight Path" – meaning: direct, guide and enabled us to take the Straight Path, which is the clear road that leads to Allāh's pleasure and successfully entering the Gardens. This supplication is one of the most comprehensive supplications and of greatest benefit.

﴿صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ﴾

"The path of those whom You have favored" such as the Prophets, the truthful ones, the martyrs and the righteous.

﴿غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ﴾

"Not those who have earned wrath" – those who know the truth but reject it, such as the Jews.

﴿وَلَا ٱلضَّآلِّينَ﴾

"Nor the misguided ones" – those who left the truth out of ignorance and misguidance, such as the Christians.

Allāh says, "This is for My servant and My servant will have what he asked for."

After saying **"nor the misguided ones",** one completes al-Fātiḥah by saying

آمِين

"Āmīn" meaning, "O Allāh, accept this." That comes from the hadith of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

«إِذَا أَمَّنَ الْإِمَامُ، فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.»

"When the imām says 'Āmīn', say 'Āmīn', for whoever's 'Āmīn' coincides with the Angels' 'Āmīn' will be forgiven of his previous sins." [31]

Following from this, the acts of worship which Allāh has commanded us to do have three essential parts: love, fear and hope. One must have all three of these present in his worship, and all three of these essential pieces are present in Sūrah al-Fātiḥah.

In His phrase,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

"All praise is due to Allāh, Lord of all creation" there is love. In His phrase,

[31] Al-Bukhārī [780] and Muslim [410].

﴿ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ﴾

"ar-Raḥmān ar-Raḥīm" there is hope. And in

﴿مَٰلِكِ يَوۡمِ ٱلدِّينِ﴾

"Owner of the Day of Recompense" there is fear.

This amazing Sūrah, the opening Sūrah of the Qur'an – nothing else like it was sent down, neither in the Qur'ān nor in the Tawrah nor in the Injīl. This Sūrah is the best Sūrah of the Qur'ān. It is the fountainhead of the Qur'ān, the Sūrah of praise, prayer and healing. It has many names and tremendous virtues.

Despite its small size, it holds what no other Sūrah of the Qur'ān holds, for it contains many great topics. It contains the three categories of Tawḥīd: Allāh's exclusive Lordship, Allāh's exclusive Divinity which means His sole right to be worshiped, and Allāh's unique Names and Attributes. It also contains an affirmation of prophethood which comes in His statement,

﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ﴾

"Guide us to the Straight Path" since that is impossible without the message. It also contains an affirmation of a just repayment for people's deeds in Allāh's statement,

﴿مَٰلِكِ يَوۡمِ ٱلدِّينِ﴾

"Owner of the Day of Recompense." It also contains an affirmation of *al-qadr* and that each person is in fact the doer of their acts. In fact, it also contains a refutation of all of the people of innovation and misguidance in Allāh's statement,

﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ﴾

"Guide us to the Straight Path," for the Straight Path is knowing the truth and acting in accordance with it, while every innovator and misguided person is going against the Straight Path which the Prophet Muḥammad ﷺ was on. This Sūrah also contains making one's devotion exclusively for Allāh in both worship and seeking help, as comes in His statement,

﴿إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ﴾

"You alone we worship and You alone we ask for help." [32]

Abū Sa'īd رضي الله عنه reported that a group of the Ṣaḥābah set out on a journey. When they reached one of the Arab tribes they asked if they could host them, but they refused to show them any hospitality. That evening, the chief of that tribe was stung by a scorpion and his people tried everything they could but nothing worked. Then one of them said, "What if we asked this group that arrived here? Maybe they could do something." So they went to them and said, "O people, our leader has been stung by a scorpion and we have tried everything but nothing

[32] This is a summary of what can be found in the books of tafsīr such as *Tafsīr Ibn Kathīr* and *Tafsīr as-Sa'dī*.

has worked. Do any of you have anything that could help?" One of them replied, "Yes, by Allāh, I can perform ruqyah. However, we asked you to host us but you did not host us, so I will not do any ruqyah for you until you determine some wages for us." So they agreed on a flock of sheep. Then one of them went and recited Sūrah al-Fātiḥah on him and then blew on him, and it was as if the chief had just been set free from a harness; he just got up and started walking without any signs of illness. He said, "Give them their wages which you agreed upon." One of the Ṣaḥābah said, "Divy them up," but the man who performed ruqyah said, "I won't do that until we reach the Prophet and tell him what happened and then we will see what he instructs us to do." So when they came to Allāh's Messenger ﷺ they told him what had happened and he said,

«وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ؟»

"How did you know that it was a ruqyah?" He then said,

«قَدْ أَصَبْتُمْ، اقْسِمُوا، وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا.»

"You acted correctly. Divy up the sheep and assign a share for me as well," after which the Prophet ﷺ laughed. [33]

[33] Al-Bukhārī [2276].

The Rukū’

Now we come to the rukū’, which comes after saying, “Allāhu Akbar.” You are in this bowing position which demonstrates a sense of humility, dependency and weakness. This is you openly declaring Allāh’s greatness and power, for humility is a characteristic of a servant while greatness is a characteristic of the Master. This is also you openly proclaiming the declaration of Tawḥīd along with an unwavering affirmation that rukū’ is only done to Allāh and that I, O Allāh, submit myself and my limbs to You in reverence paired with humility, lowliness and servitude to Allāh, the One, the Singular, the Unique, the One on whom all else depends.

The rukū’ is one of the places of exaltation of Allāh عَزَّوَجَلَّ. This is according to the statement of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ,

«أَلَا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا،

فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ.»

“I have been prohibited from reciting the Qur’ān while in rukū’ or sujūd. As for the rukū’ then magnify your Lord in it.” [34]

[34] Muslim [479].

Ibn al-Qayyim ﷺ said, "Perfecting the sense of servitude in the rukū' involves humbling oneself and lowering oneself before his Lord, so much so that this act of humbling himself to his Lord that he does in his heart erases any magnification of himself or others that he had in it, and in its place he affirms his magnification of his Lord alone without any partners." [35]

While discussing the meaning of Allāh's Name "al-'Adhīm", Sheikh as-Sa'di ﷺ said, "This Name encompasses all of the qualities of magnificence, greatness, praiseworthiness, and brilliance which the hearts love and the souls exalt. The knowledgeable ones know that the greatness of anything – no matter how bright it may seem – is completely eclipsed when compared to the greatness of the Most-High, al-'Adhīm." [36]

Supplications in the Rukū'

1. سُبْحَانَ رَبِّيَ الْعَظِيمِ.

"Exalted is my Lord, al-'Adhīm." [37]

[35] *Asrār aṣ-Ṣalāh* pg. 18.
[36] *Tafsīr as-Sa'di* pg. 954.
[37] Muslim [772].

2. سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ.

"Exalted and Pure, Lord of the Angels and the Rūḥ." [38]

3. اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي، وَبَصَرِي، وَمُخِّي، وَعَظْمِي، وَعَصَبِي.

"O Allāh, I make rukū' to You, and I submit myself to You, and I believe in You. I humble my hearing, my vision, my mind, my bones, and my nerves to You." [39]

4. سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

"Exalted are You, O Allāh, my Lord, and praise is to You. O Allāh, forgive me." [40]

5. سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

"Exalted is the Owner of power, dominion, greatness and majesty." [41]

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[38] Muslim [487].
[39] Muslim [771].
[40] Al-Bukhārī [794] and Muslim [484].
[41] Abū Dāwūd [873].

سُبْحَانَ رَبِّيَ الْعَظِيمِ

"Exalted is my Lord, al-'Adhīm" – meaning: my Lord Who created and nurtured me is perfect and far removed from any faults or shortcomings and from anything that is not befitting for Him. Exalted is He, the Great and Magnificent who is greater than anything in terms of His power, majesty and perfection. He is the Owner of greatness and absolute magnificence, for there is nothing above Him.

So this is you acknowledging the majesty of the Creator, high and exalted is He.

Rising Up from the Rukū'

Next, one rises until he is standing up straight. 'Ā'ishah رَضِيَٱللَّهُعَنْهَا said about the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ: "And when he would raise his head from the rukū', he would not go into sujūd until he had stood up straight." [42] And the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

«ثُمَّ ارْفَعْ حَتَّىٰ تَعْتَدِلُ قَائِمًا.»

"Then rise up until you are standing up straight." [43]

One says:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

"Allāh hears the one who has praised Him." And then one should say what has been transmitted. Abū Hurayrah رَضِيَٱللَّهُعَنْهُ mentioned that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

[42] Muslim [498].
[43] Al-Bukhārī [793] and Muslim [397].

«إِذَا قَالَ الْإِمَامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.»

"When the imām says, 'Allāh hears the one who has praised Him,' one should say, 'O Allāh, our Lord, praise belongs to You.' When a person's saying this aligns with the Angels saying this, then he is forgiven for his previous sins." [44]

Some of the things which have been transmitted:

1. رَبَّنَا لَكَ الْحَمْدُ.

"O our Lord, praise belongs to You," or

رَبَّنَا وَلَكَ الْحَمْدُ.

"O our Lord! And praise belongs to You," or

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ.

"O Allāh, our Lord, praise belongs to You." [45]

[44] Al-Bukhārī [796] and Muslim [409].
[45] Al-Bukhārī [799].

2. رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

"O our Lord! And praise belongs to You – abundant, good, blessed praised."

3. اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلُ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

"O Allāh, our Lord, for You is praise enough to fill the heavens and to fill the earth and to fill what is between the two and to fill up whatever You wish besides that. You are worthy of praise and magnification, You are deserving of what a servant says, and all of us are servants to You. O Allāh, no one can withhold what You grant, and no one can grant what You withhold, and no one's wealth can save him from You." [46]

i.e. we praise you, O Allāh, with abundant praise which fills all of Your creation both the parts that we know and the parts that we don't know, the skies, the earth and wherever else. You are worthy of praise and worthy of magnification. Complete ownership, power, and honor belong to You, O Allāh. I praise You with the highest praise which a slave of Yours can praise You with, which is to recognize my complete subservience to You, O Master.

[46] Muslim [471].

The Sujūd

Next you humble yourself before Allāh in prostration, placing your nose and face on the ground. This is the utmost display of humility before Allāh and of your dependency on Him. And you say:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ

"Exalted is the Lord Most High" Who is higher, more magnificent and more powerful than anything else. And it is here that you are the closest that you can be to Allāh.

The sujūd is the noblest action of the prayer. It is an open display of submission to Allāh in every sense. You are placing your head and face – the noblest parts of your body – on the ground, which shows an increased amount of humility and subservience to Allāh. You are also placing your mental focus on Allāh's greatness during this act of worship and declaring Him far-removed from any shortcomings and declaring that He is high above all created things, while simultaneously believing that He is closer [47] to His servant than

[47] Author's note: This "closeness" does not negate the fact that Allāh is Himself elevated above His Throne, for He is above everything and there is nothing above Him. What is meant here by His closeness to His servants is that He completely encompasses them in terms of His Knowledge, Hearing, and Seeing, as well as His regulating their affairs, instructing them and making rulings for them, and so on. This closeness is referred to as "general closeness" or "general

anything else. He is elevated despite being close, and close despite being elevated. In this vein, it has been legislated for us to make *tasbīḥ* whenever we are descending, just as it has been legislated for us to make *takbīr* when we are ascending.

An-Nawawī ﷺ said: "... that is because the sujūd is the apex of humbling yourself to Allāh and presenting yourself in servitude to Him. It involves placing the most honorable and highest part of your body – the face – on the dirt which would dirty and sully it." [48]

Al-Bayhaqī ﷺ said: "The sujūd is the apex of humbling oneself, for it contains placing your face – the noblest part of your body – where one's feet step, and this is why the sujūd is even more virtuous than the rukū'." [49]

Allāh's Messenger صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ said:

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ.»

"The closest that a servant gets to his Lord is when he is making sujūd, so be prolific in du'ā." [50]

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with-ness" since it applies to all created beings. As for "special closeness" or "special with-ness", that is exclusively for Allāh's believing servants, and that is Allāh protecting them, supporting them, enabling them to do what is right, and so on. So Allāh is characterized by all meanings of being elevated, and He is far-removed from any form of deficiency.

[48] *Sharḥ an-Nawawī 'alā Muslim* [4/206].

[49] *Sharḥ Muntahā al-Irādāt* [1/194].

[50] *Saḥīḥ Muslim* [482].

One of the great merits of sujūd is that its markings are a factor which removes the disobedient monotheists from the Hellfire, for Allāh has forbidden the Fire to consume the mark of sujūd. This is mentioned in Ṣaḥīḥ al-Bukhārī, in which the Prophet ﷺ said:

«...حَتَّىٰ إِذَا أَرَادَ اللهُ رَحْمَةً مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ اللهُ الْمَلَائِكَةَ: أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِآثَارِ السُّجُودِ، وَحَرَّمَ اللهُ عَلَىٰ النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلَّا أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ...»

"... until Allāh intends mercy for whichever people of the Hellfire He wishes. Allāh will instruct the Angels to remove those who used to worship Allāh. They will remove them, and they will recognize them by the marks of sujūd. Allāh has forbidden the Fire to consume the marks of sujūd. So they will leave the Hellfire, with their entire selves having been consumed by the Fire except for the mark of sujūd. Then they will leave the Fire ..." [51]

Another great merit of the sujūd come in the ḥadīth:

[51] This is part of a long but amazing ḥadīth which al-Bukhārī brought in his *Ṣaḥīḥ* collection [806].

«عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً، إِلَّا رَفَعَكَ اللهُ بِهَا دَرَجَةً وَحَطَّ عَنْكَ بِهَا خَطِيئَةً.»

"You should perform a lot of sujūd to Allāh, for every time that you make sujūd to Allāh, Allāh raises you up a level and removes a sin from you." [52]

Supplication in the Sujūd

One should make an abundance of du'ā while in sujūd, as mentioned in the previous ḥadīth, and some of the transmitted supplications are:

1. سُبْحَانَ رَبِّيَ الْأَعْلَىٰ.

"Exalted is the Lord Most High," [53]

the One Who is higher, more magnificent, and more powerful than anything else.

2. اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ.

"O Allāh, I prostrate to You, I believe in You, I submit myself to You, I bow my face to the One Who created and

[52] Muslim [488].
[53] Muslim [772].

fashioned it and gave it hearing and vision. Exalted is Allāh, the best of Creators." [54]

3. سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

"Exalted are You, O Allāh our Lord, and praise belongs to You. O Allāh, forgive me." [55]

4. سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ.

"Pure and Holy, Lord of the Angels and the Spirit." [56]

5. اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلاَنِيَتَهُ وَسِرَّهُ.

"O Allāh, forgive me of all of my sins, small and large, first and last, public and private." [57]

[54] Muslim [771].
[55] Al-Bukhārī [794] and Muslim [484].
[56] Muslim [487].
[57] Muslim [483].

Sitting Between the Two Sujūds

This is a clear display of the petitioner's absolute need for what he is seeking. It is the utmost level of pleading and brokenness before the Lord of the heavens and the earth, imploring Him to fulfill one's need. And that need is:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَاجْبُرْنِي وَعَافِنِي وَارْزُقْنِي وَارْفَعْنِي.

"O Allāh, forgive me, have mercy on me, guide me, fix me, protect me from harm, provide for me, and elevate me."

These are all of the things that a slave needs in order to have ultimate joy and success in both this life and the next.

The servant turns himself to Allāh with the highest forms of praise which Allāh used to praise Himself or which was spoken by His Prophet ﷺ. This is done while acknowledging the servant's absolute servitude to Allāh, and he commits his entire focus to asking for forgiveness while having complete certainty that no one can withhold what You grant, O Allāh, and no one can give what You withhold. In other words, no one can hold back Your bounties, blessings, and provision, so bestow them on Me.

Supplications while sitting between the two sujūds:

1. رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي.

"Lord, forgive me. Lord, forgive me." [58]

2. اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَاهْدِنِي، وَارْزُقْنِي.

"O Allāh, forgive me, have mercy on me, fix me, guide me, and provide for me." [59]

[58] Abū Dāwūd [874] and elsewhere.
[59] At-Tirmidhī [284].

Repeating the Sujūd

Al-Buhūtī ﷺ said: "The reason why it has been legislated to repeat the sujūd twice in every raka'ah despite not repeating any other parts of the prayer is because the sujūd is the apex of humility. For as the person moves forward in his prayer in servitude by standing, then bowing, then prostrating, he has reached the height of servitude. Allāh then permits him to go to sitting position while still in a state of servitude to his Lord, and then he prostrates a second time out of gratitude for Allāh's having chosen him to serve Him and for having saved him from the misguidance of the Shayṭān and enabling him to worship ar-Raḥmān." [60]

And servitude here means: performing deeds for one's Master.

Making sujūd a second time indicates a complete humbling of oneself to Allāh. It is as if this sujūd is a display of gratitude to the Lord of the heavens and the earth for blessing him to be able to perform this act of worship and for making him one of those who is honored with closeness to Him as well as humility and brokenness before Him.

O Allāh, our Lord, all praise belongs to You! You maintain the heavens and the earth and all those in them.

[60] *Kashshāf al-Qinā'* [1/354].

Praise is due to You for having blessed us and made us Your servants. O Allāh, You are the Light of the heavens and the earth and all those in them. Praise is due to You for having made us Your servants who single You out for worship. O Allāh, You are the Master of the heavens and the earth and all those in them. Praise is due to You for having made us Your servants who pray to You.

The Tashahhud

Next one sits for the tashahhud. This sitting is on one's knees, which is a clear display of the petitioner's absolute need for what he is asking. It is the utmost form of brokenness and neediness coming before the Lord of the heavens and the earth. It has been legislated for him to make the entire taḥiyyāt for Allāh, which is to raise his pointer finger in the direction of the qiblah. This is a way of signaling the completion of the prayer in the manner that Allāh wanted it with all of its wordings and actions and with complete presence of heart, humility, brokenness, and subservience to Allāh.

This position of sitting for the tashahhud and offering taḥiyyāt to Allāh is one of bidding farewell. In this position, it is as if one's heart is completely focused on Allāh and humbled before Him as it bears the sorrow of parting from the prayer and its coming end and being saddened at how close its end has come. It is as if his tongue is saying, "How I wish it were the day I meet Allāh. How could I not long for that?" His heart has begun to feel a sense of nearness to his Lord and Master and he has turned his heart and his limbs towards Him.

In an authentic ḥadīth when some of the Ṣaḥābah used to say, "May as-salām be on Allāh from His servants, may as-salām be on so-and-so," in their prayers, then Allāh's Messenger ﷺ told us on that day:

«إِنَّ اللهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ لِلَّهِ فِي السَّمَاءِ وَالْأَرْضِ.»

"Allāh is as-Salām, so when any of you sits for the prayer, he should say, 'At-Taḥiyyāt to Him, and as-salawāt, and aṭ-ṭayyibāt. May as-Salām be on you, O Prophet, as well as Allāh's mercy and His blessings. May as-Salām be on us and on Allāh's righteous servants." When one says that, it applies to every righteous servant of Allāh in the heavens and on the earth." [61] until the end of the ḥadīth. And the "righteous servant" has been mentioned with others as comes in Allāh's statement:

﴿فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا﴾

"Those will be with the ones that Allāh has blessed, such as the Prophets, the truthful ones, the martyrs and the righteous ones." [62]

[61] Al-Bukhārī [831] and Muslim [402].
[62] Sūrah an-Nisā', al-Āyah 69.

One begins this taḥiyyāt by asking Allāh to grant as-salām on His Messenger, then as-salām on himself, and then as-salām on Allāh's righteous servants.

The meaning of

التَّحِيَّاتُ لِلَّهِ

"At-taḥiyyāt lillāh" is that all forms of magnification – such as bowing one's head and body, prostrating and all other manners of magnifying the Lord of all creation – forever and always are Allāh's due and His right, for He is Allāh, High and Exalted is He.

The word

الصَّلَوَاتُ

"Aṣ-ṣalawāt" means: all supplications.

The word

وَالطَّيِّبَاتُ

"Waṭ-Ṭayyibāt" means: Allāh is good and He only accepts good speech and good actions.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

"As-Salām on you, O Prophet, as well as Allāh's mercy and His blessings" means that you supplicate for the Prophet ﷺ to be granted peace, mercy and blessings.

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ.

"As-Salām on us and on Allāh's righteous servants" means that you ask for peace for yourself and for every righteous servant in both the keavens and the earth.

And the word "as-salām" is: supplication.

As for the "righteous ones" in this phrase, you are supplicating for them, not supplicating to them alongside Allāh. Allāh says:

﴿وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُواْ رَبِّي﴾

"And I leave you and what you call upon besides Allāh, and I call upon my Lord." [63]

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اَللهُ وَحْدَهُ لَا شَرِيكَ لَهُ.

"I profess that there is no deity worthy of worship besides Allāh alone, having no partners."

[63] Sūrah Maryam, al-Āyah 48.

You testify with a fervent profession that no one on the earth or in the heavens deserves to be worshiped besides Allāh, for He is the One True God. Allāh says:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ﴾

"That is because Allāh is the truth and because what they worship besides Him is false, and because Allāh is the Most-High, the Greatest." [64]

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

"And I profess that Muḥammad is His servant and Messenger."

You testify that he is a servant, not someone to be worshiped, and a Messenger, not one whose word is denied. On the contrary, he is obeyed and followed. Allāh honored him with the roles of being a servant and a Messenger, the proof for that being Allāh's statement:

﴿تَبَارَكَ ٱلَّذِي نَزَّلَ ٱلۡفُرۡقَانَ عَلَىٰ عَبۡدِهِۦ لِيَكُونَ لِلۡعَٰلَمِينَ نَذِيرًا﴾

"Blessed in the One Who sent down the Furqān on His servant so that he could be a warner to all creation." [65]

[64] Sūrah al-Ḥajj, al-Āyah 62.
[65] Sūrah al-Furqān, al-Āyah 1.

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ.

"O Allāh, send Your ṣalāh on Muḥammad and on the family of Muḥammad, just as You sent Your ṣalāh on Ibrāhīm."

Ṣalāh from Allāh means: His praising His servant in the most elevated gathering. And ṣalāh from the Angels means: their seeking forgiveness for that person.

وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

"And bless Muḥammad and the family of Muḥammad, just as You blessed the family of Ibrāhīm. You are Worthy of Praise, Magnificent."

The Messenger ﷺ taught us to be sincere to Allāh in everything that we do. In this tashahhud, he taught us how to make our supplication sincerely for Allāh, and he taught us how to make every act of worship through which we seek closeness to Allāh sincerely for Him, and how to make our deeds acceptable.

Transmitted Supplications for Between the Tashahhud and the Taslīm

1. Seeking Allāh's protection from four things saying,

اللّهُمَّ إِنِّي أَعوذُ بِكَ مِنَ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

"O Allāh, I seek refuge in You from the punishment of the Hellfire, the punishment of the grave, the trials of life and death, and the evil of the trial of al-Masīḥ ad-Dajjāl." [66]

2. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

"O Allāh, I seek protection in You from sin and debt." [67]

3. اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيراً وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

"O Allāh, I have wronged myself with many wrongs, and no one forgives sins but You. Forgive me with forgiveness from You, and have mercy towards me. You are certainly the Forgiving One, the Merciful." [68]

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[66] Muslim [412].
[67] Al-Bukhārī [832] and Muslim [589].
[68] Al-Bukhārī [834].

4. And one of the final things to say between the tashahhud and the taslīm is,

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.

"O Allāh, forgive me for what I have done and what I will do, what I did privately and what I did publicly, and for what I have done in excess, and for what You know of better than I. You are the First and You are the Last. There is no deity worthy of worship besides You." [69]

[69] Muslim [771].

The Taslīm

Next comes the taslīm to the right and to the left, and it is as if you are calling those who were present for this prayer and this act of worship to bear witness that you are a worshiper of Allāh.

The legislated taslīm that is authentically transmitted from the Prophet ﷺ is that he used to give salām to his right and to his left, saying,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ.

"As-salām ʿalaikum wa raḥmatullāh, as-salām ʿalaikum wa raḥmatullāh" such that one could see the whiteness of his cheek. [70]

[70] Abū Dāwūd [996] and at-Tirmidhī [295]. At-Tirmidhī said, "This is a good authentic ḥadīth and most of the scholars from the generation of the Ṣaḥābah also practiced this, as did those who followed them." And it is also narrated by others.

What is transmitted for after the Taslīm

1. أَسْتَغْفِرُ اللهَ.

"I seek Allāh's forgiveness," three times, and to say,

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

"O Allāh, You are as-Salām, and as-salām comes from You. Blessed are You, O Possessor of Majesty and Nobility." [71]

2. اللَّهُمَّ أَعِنِّي عَلَىٰ ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

"O Allāh, aid me to remember You, be grateful to You, and to worship You in a good way." [72]

3. Saying

سُبْحَانَ اللهِ.

"SubḥānAllāh"[73] thirty-three times, and

الْحَمْدُ لِلَّهِ.

[71] Muslim [591].
[72] Abū Dāwūd [1522].
[73] Translator's note: Sometimes translated as "Exalted is Allah", the phrase "SubḥānAllāh" declares Allah to be far-removed from any deficiencies.

"Al-Ḥamdulillāh"[74] thirty-three times, and

اللهُ أَكْبَرُ.

"Allāhu Akbar"[75] thirty-three times, and to finish out 100 by saying,

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

"There is no deity worthy of worship besides Allāh alone with no partners. He controls all, He deserves all praise, and He is able to do anything." [76]

And at the end of that ḥadīth, the Prophet ﷺ said,

«غُفِرَتْ خَطَايَاهُ وَإِنَّ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.»

"His sins will be forgiven even if they are like the foam of the ocean."

Allāh is the greatest; there is nothing greater than Allāh, nor anything more merciful or more kind. He calls His servants

[74] Translator's note: Often translated as "all praise is due to Allah", the phrase "Al-Ḥamdulillāh" declares Allah's complete perfection.
[75] Translator's note: Often translated as "Allah is the greatest."
[76] Al-Bukhārī [843] and Muslim [597].

to wellbeing, success, and uprightness. He invites them to repent and He forgives and overlooks – Exalted is He.

Conclusion

Having passed through this spiritual experience which brings light to our eyes, life to our hearts and gives a sense of peace, we conclude this blessed book with these words: Prayer is the central pillar of the religion, the most honorable form of worshiping Allāh, the Lord of all creation. We reach out to Allāh with the most beautiful greetings and we engage our tongues with the best phrases and purest words. Who is more magnificent than Allāh, and who is more wonderful than Allāh? When you are in prayer, you are standing before Him, speaking directly to Him and using all of your limbs and body parts which are involved in the prayer to worship Allāh in a state of reverence and humility. When you reach the end of this act of worship but before saying the taslīm, you cease your movements and conclude by sitting before the Lord Most High in a sitting of humbleness, humility, and reverence of His greatness just as a humble slave sits before his master. And the sitting that we do in the prayer is the most focused, reverential and humble type of sitting a person does, so the servant is free to praise Allāh in this state.

While in the prayer, you think and feel that you are standing before your Master and Creator, the Most High, the Greatest, the Protector, the Praiseworthy, the Almighty, the Majestic, the Ever-Living, the All-Sustaining, the Exalted, the One Who answers our prayers and overlooks our

shortcomings, Who is greater than anything, grander than everything, more powerful than anything, more knowledgeable than anything, more perfect than everything.

The prayer is a garden for the believer in which his heart finds rest, his eyes find joy, his soul finds pleasure, his limbs find comfort, and his soul finds bliss. While praying, he is in a state of enjoyment and pleasure which leads him to feel a special closeness and elevated station near to Allāh, just as Ibn al-Qayyim [77] and other scholars have said.

So then, the prayer ought to be treated as a tremendous act of worship which one comes to with a humble spirit and a sense of reverence and complete focus towards Allāh, the Lord of all creation. The prayer comprises acts of worship of the tongue, limbs and heart, and it is an act of devotion and an offering by which one draws close to the King of kings. This offering is presented to Allāh, and then it is returned to you on the Day when all acts will be presented for display. So you have a choice to either make your prayer beautiful or deplorable. If you make it beautiful, it is for your own self, and if you discharge it poorly then it is against your own self.

In conclusion, I ask Allāh the Most High and Most Powerful to make what we have done sincerely for His Noble Face and to make it heavy on the scale of good deeds on the Day when neither wealth nor offspring will benefit a person unless he comes before Allāh with a pure heart. I ask Him to forgive our sins, mistakes, and any excesses. I also ask Him to reward

[77] In his book *Asrār aṣ-Ṣalāh* (pg. 32).

my father (may Allāh have mercy on him) and my mother (may Allāh preserve her) with great rewards in both this life and the next, and to reward my brothers and loved ones and all those connected to me, for He is All-Hearing, Near and the One Who responds.

Our final statement is that all praise is due to Allāh, the Lord of all creation. May He send his peace and blessings on our Prophet Muḥammad and on his family and all of his companions.

-Aḥmad Māni' as-Sa'dūn

Excerpt from the Book:

The Prophet ﷺ said, *"O Bilāl, make the call to prayer, give us comfort through it."* And the meaning of *"give us comfort through it"* - i.e. through the prayer – is: in performing it, we seek a rest from our hearts being distracted. And you could say that making one's heart become preoccupied with the prayer is a rest for it, for then all other worldly matters become secondary to that and it finds comfort in the prayer due to the private correspondence with Allāh عَزَّوَجَلَّ that the prayer contains. That is why the Prophet ﷺ said, *"Real pleasure for me can be found in the prayer."*

- Why, O servant of Allāh, do we miss out on the joy of connecting with Allāh in the prayer?
- Does a person find joy in his prayer?
- If he were to actually stand before Allāh raising up his hands in surrender to Allāh, what would happen?
- If, when he recites Sūrah al-Fātiḥah and feels at that moment that he is conversing with his Lord and that his Lord is responding to him, what would happen?
- If when he goes into rukū' he were to think, "I am bowing to Allāh purely out of humility and brokenness," what would happen?
- If when he drops into sujūd to the Lord of the heavens and the earth he were to recognize and visualize that that is the closest to his Creator that he can get, what would happen?
- If when he sits humbly before Allāh for the tashahhud and he begins to direct his greetings to Allāh, he were to thank Allāh, for without Allāh's blessing, kindness and bounty to him he would not be sitting there – what would happen?

So we will explore these incredible ideas so that we might increase our presence of heart and recognize the great value of this prayer which brings about joy in both this life and the next.

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